

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPH. VI. II.

WARFARE

CONTENTS

ROMISH CHAPLAINS IN THE NAVY.
DR. HARRISON AND DR. PUSEY ON THE REAL
PRESENCE AND THE TESTIMONY OF THE
FATHERS.
PAPAL HIERARCHY IN SCOTLAND.
GROWTH OF CHURCH PROPERTY IN BELGIUM.
THE PRIEST IN ATTENDANCE AND THE NEW
CONFESSIONAL.
THE POPE'S CORONATION : THE FULFILLING
OF PROPHECY.
VATICANISM IN ENGLAND.
ACTIVITY OF ROMAN CATHOLIC PRIESTS.
CIVIL LIBERTY IN LOWER CANADA.
SHORT NOTICES OF BOOKS.

S. W. PARTRIDGE & Co.
9. PATERNOSTER ROW. LONDON.

PRICE TWOPENCE.

PROTESTANT EDUCATIONAL INSTITUTE, 12, HAYMARKET, LONDON, S.W.

PROTESTANT EDUCATIONAL INSTITUTE,

WITH WHICH IS INCORPORATED

THE PROTESTANT ASSOCIATION, Established 1835.

For establishing PROTESTANT EDUCATIONAL CLASSES, and by Popular Lectures, Protestant Literature, and otherwise, instructing the People in the principles and History of the Reformation; for defending our Protestant Constitution and Institutions; and for opposing Papal Aggression throughout the Empire.

Secretary—REV. G. E. BADENOCH, LL.D.

Offices—CLARENCE CHAMBERS, 12, HAYMARKET, LONDON, S.W.

Contributions received from 1st January, 1878, to 15th March, 1878.

£ s. d.			£ s. d.			£ s. d.					
Received at Office:—			Received at Office, continued.			Received at Office, continued.					
A. N. A. ...	1	0	0	Henderson, Mrs. ...	0	10	0	Vincent, J. ...	2	0	0
Arnott, Mrs. ...	0	10	0	Hull Protestant In-				Whitfield, Miss, don.	3	0	0
" Parly. Fund ...	0	10	0	stitute, per Dr.				" sub. ...	0	10	0
Braithwaite, L. ...	5	0	0	Southy ...	2	2	0	Wade, Misses ...	3	0	0
Brown, T. ...	0	10	6	" 1878 ...	0	10	6	Wanchope, Miss ...	1	0	0
Baker, Rev. W., don.	5	0	0	Isaac, Mrs. ...	0	5	0	" don. ...	1	0	0
" sub. ...	0	10	0	Knight, Rev. E. B. ...	2	0	0	West, Rev. R. ...	0	10	0
Boyton, F. R. ...	1	1	0	Kennedy, Mrs. ...	5	0	0	Williams, R. ...	0	10	0
Bousfield, C. H. ...	1	1	0	Leaf, Miss, City				Williams J. W. ...	0	10	0
Bullivant, Miss, Exa.				prizes ...	10	0	0	Young, W. ...	0	10	0
of the late ...	10	0	0	Lancaster, Rev. R. T.	5	0	0				
Bantoft, W. ...	1	1	0	Laurence J. V. D. ...	0	5	0				
Brigg, Rev. J. E. ...	0	10	6	Light, Rev. W. E. ...	0	5	0				
Bell, Dr. J. P. ...	0	10	6	Minor, W. ...	1	1	0				
Brent, H. ...	0	5	0	Marshall, Mrs. Genl.	3	0	0				
Cankrien, Miss, Parly				Maurice, Rev. Dr. ...	0	10	0				
Fund ...	10	0	0	Martin, Lady ...	3	0	0				
Crampton, Miss, per				Marcus, J. A. N. ...	0	5	0				
Rev. W. Baker, don.	20	0	0	Nuthall, Major-Genl.	1	0	0				
" sub. ...	1	1	0	Oranmore, Lord ...	50	0	0				
Cupias, F. ...	0	5	0	Paulin, J. ...	0	5	0				
Crouch, Rev. W. ...	0	5	0	Paine, W. D. ...	2	2	0				
Chavasse, Mrs. ...	1	0	0	Pratt, Rev. Canon ...	0	10	6				
Chittenden, Rev. C.				Price, Miss ...	0	5	0				
G. ...	0	10	0	Roberts, Mrs. ...	1	1	0				
Cumberlege, Miss ...	2	0	0	Roxborough, Lt.-Col.	1	1	0				
Collyer, Mrs. ...	1	5	0	Rye, Mrs. ...	0	10	6				
Dickson, Mr. J. ...	0	10	6	Shelden, Miss ...	3	0	0				
Douglas, Major ...	1	1	0	Smith, Miss ...	2	0	0				
East, W. Q. (City				Spitta, Rev. F. J., per							
prizes) ...	5	5	0	Rev. W. Baker ...	0	10	0				
Ellis, W. R. ...	0	10	0	Strange, Col. W. R. ...	1	1	0				
Elde, Miss ...	0	10	0	Shadwell, Mrs. L. ...	1	0	0				
Earnshaw, Mrs. ...	0	2	6	Snaw, Mrs. ...	5	0	0				
Fortescue, J. F. don.	1	1	0	Sims, Miss ...	0	2	6				
" sub. ...	1	1	0	Soulby, Dr. ...	0	10	6				
Gilstrap, Mrs. ...	1	1	0	Sutton, M. H., Parly.							
Garnett, Mrs., Parly				Fund ...	1	1	0				
fund ...	4	0	0	Thompson, Miss (the							
Gaviller, G. H. ...	1	0	0	late) ...	4	4	0				
Grinstead, T. ...	0	10	6	Turle, Dr., Parly.							
Houghton, Rev. H.				Fund ...	0	10	6				
Hall ...	5	0	0	Towzel, Mrs. ...	1	0	0				
Holden, Miss A. M.				Trokes, C. ...	2	0	0				
(1st prize at Folke-				Terry, J., per Rev.							
stone) ...	5	0	0	W. Baker ...	10	0	0				
Hartie, Rev. F. M. ...	0	10	6	Taylor, Miss ...	0	10	6				
Hall, Miss M. ...	1	0	0	" shorthand ...	0	2	6				
Hill, Miss ...	0	10	6	Valpy, Rev. F. ...	0	7	0				
Holdway, Mrs. ...	0	2	6								

Contributions—continued.

	\$	s.	d.
BATH, continued.			
Hoblyn, Dr. F. P. ...	1	1	0
Hobson, H. ...	0	2	6
Jupp, Mrs. ...	0	5	0
King, J. H. ...	1	0	0
Little, Mrs. ...	0	5	0
Mangles, Miss ...	1	0	0
Osmond, Mrs. ...	0	5	0
Parker, Miss ...	0	10	0
Peddell, Miss ...	0	10	0
Perry, Mrs. ...	0	3	0
Price, Miss ...	0	2	6
Robinson, F. J. ...	0	10	0
Rowan, Sir W. ...	1	1	0
Russell, C. P. ...	0	10	0
Slade, Mrs. ...	0	5	0
Southcomb, Miss L. ...	0	10	0
H. ...	0	10	0
Southcomb, Miss E. ...	0	10	0
A. H. ...	0	10	0
Steele, Rev. Dr. ...	0	10	0
Stothert, B. ...	0	10	0
Stokes, H. ...	2	0	0
Thornton, Mrs. ...	2	0	0
Timens, C. ...	0	10	0
Wynch, Col. ...	1	1	0
Watts, G. ...	0	5	0
Way, Rev. J. W. ...	0	5	0
West, Mrs. ...	1	0	0
Whitney, Gen. ...	1	0	0
Whitfield, R. P. ...	0	5	0
Williams, J. ...	0	10	0
Willoughby, Col. ...	0	5	0
Winckworth, W. D. ...	0	10	0
Wood, Misses ...	0	2	0

BRISTOL and CLIFTON, per Mr. James Todd:

Allen, Mrs. ...	0	5	0
Austin, Mrs. ...	0	5	0
Austin, Miss ...	0	2	6
Biggs, J. ...	0	5	0
Bird, E. W. ...	0	10	0
Brigstock, Mrs. ...	0	10	6
Budget, W. H. ...	0	10	0
Challicombe, Dr. ...	0	10	6
Challicombe, Miss ...	0	5	0
Clarke, Rev. T. H. ...	0	5	0
Clements, Miss ...	0	5	0
Clymer, C. ...	0	2	6
Clymer, J. ...	0	1	0
Clymer, Mrs. ...	0	2	6
Cuff, R. C. ...	1	0	0
Evans, J. L. ...	1	0	0
Exley, J. ...	0	5	0
Evans, D. P. (2 yrs.) ...	1	0	0
F. C. S. ...	1	1	0
Payle, Mrs. ...	2	0	0
Fedden, W. J. ...	1	1	0
Fripp, Mrs. ...	1	1	0
Giberne, Major ...	0	5	0
Gould and Barnes, The Misses ...	1	1	0
Graco, H. ...	0	5	0
Grant, Miss ...	0	10	0
Hall, Misses ...	0	5	0
Hankins, Mrs. ...	0	10	0
Harris and Notley, Misses ...	0	5	0
Heywood, Rev. N. ...	0	10	6
Heywood, Misses ...	2	0	0
V. T. don. ...	3	0	0
Higgett, Dr. ...	1	1	0
Hunt, Mrs. ...	0	5	0
Insall, W. ...	0	10	0
Inskip, J. ...	2	0	0
James, Miss ...	0	5	0
Jordan, S. ...	0	10	0
Kettle, Mrs. ...	0	2	6
Lardy, Mrs. ...	1	0	0
Longman, J. ...	0	10	6

	\$	s.	d.
BRISTOL, &c., continued.			
Malthus, Mrs. ...	0	5	0
Moses, Dr. (2 years) ...	1	0	0
Merrick, W. ...	1	1	0
Murch, Miss ...	0	10	0
Newbolt, Lieut.-Col. ...	1	0	0
Pring, J. D. ...	1	0	0
Phippen, Misses ...	0	5	0
Pouliden, Major ...	1	0	0
Pye, Miss ...	0	2	6
R. binton, Rev. W. W. ...	0	5	0
Saville, Lieut.-Col. ...	1	1	0
Sealey, Miss ...	0	5	0
Sharp, G. ...	0	2	6
Shepherd, Mrs. ...	1	1	0
Smith, Miss ...	0	5	0
Spencer, Mrs. ...	1	1	0
Spurrier, W. ...	0	1	6
Thomas, Miss ...	0	10	0
Tucker, Rev. C. ...	2	2	0
Wakenfield, Mrs. ...	0	10	0
Walker, Rev. S. A. ...	0	10	0
Walton, Miss ...	0	2	0
Wright, Miss ...	0	10	6

BLACKHEATH, GREENWICH, &c per Mr. C. A. Gore:

Burnby, J. ...	0	5	0
Dawes, Mrs. ...	0	10	0
Donkin, Mrs. ...	0	10	6
Drew, Mrs. ...	0	10	6
Fisher, Mrs. ...	0	10	0
Morris, A. ...	5	0	0
Noakes, J. T. ...	1	0	0
Richardson, Mrs. ...	1	1	0
Roberts, Mrs. ...	0	10	6
Shute, Dr. ...	1	1	0

BECLES, per Mr. C. A. Gore:

Bland, Rev. Mr. ...	0	2	6
Robinson, Mrs. ...	0	5	0

BEDFORD, per Mr. C. A. Gore:

Bousfield, E. T. ...	0	5	0
Clare, T. P. ...	0	2	6
Crick, Dr. F. W. ...	0	10	0
Guise, Lt.-Col. ...	0	2	6
Hopkins, Mrs. ...	0	2	6
Howard, F. ...	1	0	0
Sim, Mrs. E. ...	0	5	0
Trapp, F. ...	0	5	0
Trapp, J. ...	0	10	0

BURY ST. EDMUND'S, per Mr. C. A. Gore:

Barrett, J. ...	0	5	0
Cartwright, Miss ...	1	0	0
Death, Miss F. ...	0	5	0
Gibbs, W. ...	0	2	6
Hardwicke, E. J. ...	0	2	6
Harvey, Miss ...	1	0	0
Paine, Miss ...	0	3	0
Prigg, H. jun. ...	0	10	6
Weston, Miss ...	1	0	0

BRIDGE, per Mr. C. A. Gore:

Birks, Rev. Prof. T. E. ...	1	1	0
Bodger, A. ...	0	10	0
Elborne, H. G. ...	0	10	0
Flack & Son ...	0	10	0
Gray, T. ...	0	2	6
Harraden, F. L. ...	0	10	0
Osborne, A. J. F. ...	0	10	0
Owers, Mrs. S. ...	0	10	0
Paine, J. Odell ...	0	10	0
Porcheron, A. E. ...	0	10	0
Sanders, J. ...	0	10	0
Talbot W. F. ...	0	2	6

CANTERBURY, per Mr. C. A. Gore:

Hurst, Miss ...	0	10	0
Smith, Rev. Payne (the Dean) ...	1	1	0
Warner, Rev. G. B. ...	0	10	6
Lee ...	0	10	6
" " (don.) ...	0	10	6

CLAPHAM, per Mr. C. A. Gore:

Broughton, H. ...	5	0	0
Devenish, Miss ...	1	1	0

CHELTONHAM, per Mr. James Todd:

Bailey, Mrs. ...	1	0	0
Bernard, W. C. ...	1	1	0
Bell, W. M. ...	0	5	0
Budd, Gen. ...	1	0	0
Chamberlain, Rev. G. W. ...	0	10	0
De Ferrières, Baron ...	1	1	0
Dyson, A. ...	0	10	0
Halliday, C. ...	0	10	0
Hawkins, Misses ...	0	10	0
Jordan, W. 2 yrs. ...	2	0	0
Lloyd, Mrs. F. H. ...	0	10	6
Loch, Miss ...	1	1	0
" " donation ...	1	1	0
Nicho's, Mrs. ...	0	10	0
Paul, A. ...	0	10	0
Poole, Miss ...	10	0	0
Purdon, Miss ...	0	10	0
Robertson, Dr. ...	0	2	6
Roper, H. ...	0	5	0
Scarth, Mrs. ...	0	5	0
Sanders, Rev. J. T. ...	1	1	0
C. ...	1	1	0
Schreiber, Lieut.-Col. ...	0	10	0
Skillicorn, W. N. ...	1	0	0
Voile, T. ...	0	10	6
Walker, Mrs. ...	1	0	0
Wilson, Col. 2 yrs. ...	1	0	0
Young, Col. ...	0	10	0

COLCHESTER, per Mr. C. A. Gore:

Bishop, Major F. ...	0	10	6
Brown, Dr. ...	0	10	6
Caddell, Rev. H. ...	0	10	6
Coleman, Miss ...	0	5	0
Hall, R. J. ...	1	0	0
Knight, Miss ...	0	5	0
Walker, Miss ...	0	10	0

CRAYDON, per Mr. C. A. Gore:

Adams, J. ...	0	10	6
Blake, Mrs. ...	0	10	0
Covell, W. ...	0	10	0
Campbell, J. ...	0	10	0
Foster, Miss ...	0	10	0
Kennard, W. ...	0	10	0
Lowe, T. P. ...	0	10	6
Maitland, R. S. ...	0	10	0
Rosier, Mrs. M. J. ...	0	10	0
Weston, Mrs. ...	5	0	6

DOVER, per Mr. C. A. Gore:

Anderson, Mr. ...	0	5	0
Barker, H. G. ...	0	2	6
Boyle, Lady S. ...	1	0	0
Fearnley, T. ...	0	10	0
Hyde, Mrs. ...	0	10	0

Contributions—continued.

		s. d.			s. d.			s. d.
EYE, per Mr. C. A. Gore:			MAIDSTONE, per Mr. C. A. Gore:			READING, continued:		
Peck, E.	...	0 10 0	Gore:	...	...	Payne, Rev. W.	...	0 5 0
FAVERHAM, per Mr. C. A. Gore:			Fremlin, Mrs.	...	1 1 0	Phelps, Mrs.	...	0 2 6
Attwater, T. M.	...	0 5 0	Mercer, E.	...	0 10 6	Porter, Rev. E.	...	0 2 6
Bathurst, J.	...	0 5 0	Roberts, J.	...	0 10 0	Robinson, Miss	...	0 5 0
Bryant, C.	...	0 5 0	MADGATE, per Mr. C. A. Gore:			St. Maur, Lady H.	...	2 0 0
GLOUCESTER, per Mr. James Todd:			Adams, G.	...	0 10 6	Shettle, E.C., Esq.	...	...
Green, Mr. and Mrs.	1 0 0	0	Blackburn, T.	...	0 10 0	M. D.	...	0 10 0
Green, W.	...	0 5 0	Cain, G. W.	...	0 2 6	Simonds, James	...	0 10 0
Hooper, Miss	...	0 5 0	Cooper, Mrs.	...	0 10 0	Simonds, Mrs.	...	0 5 0
Jordan, B.	...	0 5 0	Thunder, T. E.	...	0 2 6	Scote, Rev. S. H.	...	0 5 0
Karo, J.	...	0 5 0	NEWHURST, per Mr. G. Thomson:			Sutton, A.	...	2 0 0
Marsh, Miss	...	0 10 0	A Friend	...	0 10 0	Sutton, M. H.	...	2 0 0
Welsh, Miss	...	1 0 0	Barnes, G.	...	0 5 0	Sutton, M. J.	...	1 1 0
Waring, Misses	...	1 10 0	Bentham, S.	...	0 2 6	Tubbs, Rev. J.	...	0 5 0
GUILDFORD, per Mr. C. A. Gore:			Fidler, T.	...	0 5 0	Vinos, C.	...	0 2 6
Botting, H.	...	0 2 6	Flint, H.	...	0 5 6	Wilson, Miss	...	1 0 0
Carter, Mrs.	...	1 0 0	Gould, J.	...	0 2 0	Workman, Dr.	...	10 0 0
Edmead, J.	...	1 0 0	Hill, S.	...	0 2 6	Young, W. B.	...	1 2 0
Francis, H.	...	0 2 6	Wareham, J.	...	0 5 0	Young, Miss	...	0 5 0
Hanna, Mrs.	...	0 7 6	Wells, E.	...	0 2 6	REVENOAKS, per Mr. C. A. Gore:		
Hart, D.	...	0 2 6	NORWICH, per Mr. C. A. Gore:			Palmer, C.	...	0 10 6
Mayo, Mrs.	...	0 2 6	Govett, Rev. B.	...	0 5 0	Palmer, J.	...	1 0 0
Paynter, Rev. F.	...	0 5 0	Hinde, F. F.	...	0 5 0	ST. ALBAN'S, per Mr. C. A. Gore:		
HERTFORD, per Mr. C. A. Gore:			Hodgson, Mrs.	...	0 5 0	Maquod, Miss	...	0 5 0
Gilbertson, H.	...	0 10 0	Patterson, H. S.	...	0 10 0	Maroon, Miss	...	1 0 0
Hawke, A.	...	1 1 0	Ripley, Rev. W. N.	...	1 1 0	Roberts, Miss	...	2 0 0
Mansel - Pleydell,	...	...	OXFORD, per Mr. G. Thomson:			"	don.	1 0 0
Rev. J. C.	...	1 0 0	Badcock, C.	...	0 10 0	ST. IVE'S, per Mr. C. A. Gore:		
Spence, E. B.	...	1 1 0	Baxter, Miss	...	0 10 6	King, W.	...	0 10 0
Thomson, Rev. G. B.	...	0 10 6	Biggs, W. J.	...	0 5 0	Hargant, T. B.	...	0 5 0
Young, Mrs. C.	...	0 10 0	Christopher, Rev. A. M. W.	...	0 10 0	Uplh, J. B.	...	0 5 0
HITCHIN, per Mr. C. A. Gore:			Crow, F.	...	0 5 0	TUNBRIDGE WELLS, per Mr. C. A. Gore:		
Driver, Rev. S. B.	...	0 2 6	Dewe, G.	...	0 10 0	Forbes, Hon. R.	...	1 1 0
Jeaves, W.	...	0 5 0	Grimby, O.	...	0 10 0	Hay, Admiral, T. H.	...	0 10 6
HODDESDEN, per Mr. C. A. Gore:			Luff, W. donation	...	0 2 6	Steele, J.	...	1 0 0
Barclay, R.	...	5 0 0	Smith, E.	...	0 5 0	Walling, Rev. W.	...	0 10 0
Morice, Rev. B. W.	...	0 5 0	FISHER, per Mr. C. A. Gore:			UPPER NORWOOD, per Mr. C. A. Gore:		
LEIGHTON BUZZARD, per Mr. C. A. Gore:			Woodbridge, C.	...	0 2 6	Bonar, Mrs.	...	1 0 0
Cooper, Mrs. W. S.	...	0 10	RAMSGATE, per Mr. C. A. Gore:			WINDSOR, per Mr. G. Thomson:		
LUTON, per Mr. C. A. Gore:			A. P. S.	...	0 5 0	Shurley, Mrs.	...	0 5 0
Green, J. W.	...	1 1 0	Barwise, Miss	...	1 1 0	Watson, Misses (2 yrs)	...	2 2 0
LYVE, per Mr. C. A. Gore:			Blanco, J.	...	0 2 6	WARE, per Mr. C. A. Gore:		
Allwood, Mrs.	...	0 10 0	Day, Miss	...	0 5 0	French, J. W.	...	0 10 6
Ward, Rev. W.	...	0 10 0	Grant, Miss	...	0 10 0	Gopsill, T.	...	0 5 0
Ward, Miss	...	0 10 0	Lacy, Miss	...	0 5 0	WINDLEBON, per Mr. C. A. Gore:		
IPSWICH, per Mr. C. A. Gore:			Ladd, Mrs.	...	0 12 6	Townsend, J.	...	1 1 0
Booth, Miss	...	0 2 6	Marted, Mrs.	...	0 2 0	WINDRACE, per Mr. C. A. Gore:		
Stokes, Rev. G.	...	0 5 0	Page, Mrs.	...	0 5 0	Littlewood, The	...	0 10 0
LOWESTOFT, per Mr. C. A. Gore:			Pygott, W. J.	...	0 5 0	Mines	...	0 10 0
Strong, Mrs.	...	0 10 0	Spindler, Mrs.	...	0 5 0	Scott, Rev. J.	...	0 10 0
Worthington, C. W.	...	1 1 0	READING, per Mr. G. Thomson:			WOODBRIDGE, per Mr. C. A. Gore:		
			Barcham, T.	...	0 5 0	Toll, Miss	...	1 0 0
			Bazett, Col.	...	1 0 0	YARMOUTH, per Mr. C. A. Gore:		
			Bazett, B. Y.	...	1 0 0	Argyle, J. W.	...	0 5 0
			Boyle, Hon. B.	...	0 2 6	Fellow, J.	...	0 5 0
			Bran, Rev. B.	...	2 0 0			
			Dewe, Miss	...	0 2 6			
			Drawcott, Miss	...	0 2 6			
			Dryland, B. C.	...	0 2 6			
			Fleming, Mrs.	...	0 5 0			
			Fletcher, Mrs.	...	0 2 6			
			Heelas, D.	...	0 10 0			
			Hewett, R.	...	1 1 0			
			Hooper, J.	...	0 2 6			
			Huntley, J.	...	0 10 0			

THE ARMOURY.

Romish Chaplains in the Navy.

MR. SULLIVAN, a Roman Catholic member of the House of Commons, put a question to the First Lord of the Admiralty, whether he would appoint Roman Catholic chaplains on board Her Majesty's ships. The reply, in the opinion of Mr. Sullivan, not being satisfactory, he intimated that he would embrace every opportunity of obstruction until the demand was granted. No sooner were the Navy Estimates laid upon the table, than 25 Home Rulers joined together and placed upwards of 40 amendments to particular votes. This seemed to frighten the First Lord of the Admiralty, and symptoms of concession soon made their appearance. On a promise that Government would give way, the estimates were proceeded with; and Mr. Smith has promised to lay upon the table of the House the minute of the Admiralty on the subject before the particular vote is finally disposed of. Meanwhile it is incumbent on our readers to use every constitutional means, by petition and communicating with their representatives in Parliament, to oppose this demand.

It is wrong in principle to introduce idolatry on board our ships, and it is calculated to draw down the judgments of Almighty God upon our navy and nation. No Roman Catholic seaman or marine has uttered a single complaint; they are allowed to go on shore on Sabbath to attend religious service, and no hardship or intolerance is found on board, consistent with proper discipline. It is, moreover, the experience of naval officers, that if more than one chaplain be on board a ship great inconvenience and derangement would ensue.

By the Parliamentary Return of 1876,* there were seamen and marines of the Church of England, 32,361; other Protestants, 5,582; Roman Catholics, 4,852; that is, a proportion of about 11 per cent. If it be argued on the question of numbers, why should not Presbyterians and Wesleyans have chaplains also? But that would be obviously impossible, consistent with the order of a ship. It is also a singular fact that the number of Roman Catholics on board our ships is decreasing. Twelve years ago, a

* Navy (Religious Denominations), 132. See page 78, vol. iv. "Armoury."

similar Parliamentary Return was obtained,* from which it appears that at that time the number of Roman Catholics was 6,565, being 14 per cent. The demand for such chaplains was not granted then; and there are additional reasons, of a serious kind, why ultramontane priests should not be permitted now on board our ships. For the doctrines of the modern Church of Rome are both immoral and disloyal, and entirely at variance with the duties of a sailor or soldier of our Protestant Queen and Constitution. It was the experience of the Duke of Wellington, that his Roman Catholic soldiers did not care for going to mass when in the Peninsula, and he would not permit them to come under the influence of their priests.† How much more ought we to protect our admirals and captains from the introduction of this new foreign element among their crews and men?

It is observed that a similar experiment was tried in 1788, with the following result:—"Vice Admiral Strickland attempted to have mass said on board his ship, which raised such a mutiny and disorder amongst the sailors that it was with some difficulty that the officers saved the priests from being thrown overboard."‡ We trust our Protestant members of Parliament will unite together, and resent this Roman Catholic attempt to "browbeat" the House of Commons, and on religious and patriotic principles sternly refuse to sanction any such appointments.

The Pope's Coronation the Fulfilling of Prophecy.

THE following is a striking illustration of the fulfilling of prophecy:—"The tow burnt before the Pope's august presence, with the usual *"Sic transit gloria mundi,"* is on this occasion a reality. The glory of the Papacy as a worldly power has passed away. The city and the world unblessed know nothing of the doings of the Vatican and of the grand Church overshadowed by it. The cannon of the Castle of St. Angelo are silent; there is no glitter or massed battalions; the kingdom of Christ's Vicar is no longer of this world. The High Priest has laid aside his sceptre; faith can no longer, even in Rome, be enforced at the bayonet's point; a great revolution is accomplished; the era of Pope-Kings is over."—*Times*, March 4th, 1878.

* See Parliamentary Return (Navy, Education and Religious Denominations) Session 1866. No. 45.

† See Despatch to Villiers from Badajoz. 8th Sept. 1809, vol. v., new edition, p. 135.

‡ See letter of "Vigil" in the "Press and St. James' Chronicle," 23rd March, 1878. Rapin's History of England, vol. xv. p. 145.

DR. HARRISON AND DR. PUSEY

ON

The Real Presence and the Testimony of the Fathers.

The Rev. Dr. Harrison, Vicar of Fenwick, has again rendered signal service to the Church of Christ in penning a letter to Dr. Pusey; and we gladly insert the correspondence he has sent us,* with the earnest hope that our readers will not only procure and study his letter to Dr. Pusey, but also contribute towards the wide circulation which he has given to this very able and important exposition of the truth, and his exposure of Dr. Pusey:—

Askern, near Doncaster, February 1st, 1878.

TO THE EDITOR OF THE ARMOURY.

Dear Sir,—I take the liberty of sending for your notice or review a copy of my letter to Dr. Pusey, and with it his reply to me. It was impracticable to have a wide circulation of my larger work, in two volumes, in answer to him. I therefore resolved to address a letter to him founded upon my larger work. Of this letter I received from my printer last July 26,000 copies, and before the end of August I had sent through the post 24,000, about 1,000 to laymen, including the members of both Houses of Parliament, and the remainder to about 28,000 clergymen. I obtain no gain for my books, but suffer considerable loss. I am fully persuaded, however, that my writings have for their object the defence of our common Christian truth, as well as the exposure of pernicious anti-Christian error; and therefore I am the more encouraged to ask the help of those who are likely to assist in such a cause. I also send you a copy of the letter in the form in which I have so widely circulated it. I have on hand 2,000 copies of the letter in that form, and shall be glad to dispose of copies at 6d. each post free. I am quite certain after a full examination of the Fathers, that their testimony, which is the chosen and boasted ground on which Romanists, Ritualists, and High Anglicans, base their doctrines of the priesthood and the real presence, is not for them, but is exactly against them. I am persuaded, too, that making known that fact will be the most effectual check to those doctrines. As this object as much concerns Evangelical Protestants as Churchmen, I have more confidence in asking your help in this important work. You will not fail to notice Dr. Pusey's reply to me, which I here enclose. I also send you copies of three letters to me from Pastor Chiniquy. He being a learned man, and having been a Roman Catholic priest, his testimony is valuable. Perhaps he may be excused for writing strongly.—I am, dear Sir, yours very truly, J. HARRISON.

Christ Church, Oxford, July 10th, 1877.

Dear Sir,—I thank you for your courtesy in sending me your letter and the two volumes. But having nearly completed my 77th year I wish to pass the evening of my days on my commentary on Holy Scripture. I must therefore leave controversy to others.—Yours faithfully, E. B. PUSEY.

The above is a correct copy of the letter sent by Dr. Pusey to Dr. Harrison on receiving his printed letter and the two volumes on which it is founded.
JOHN HARRISON, D.D., Vicar of Fenwick.

* Letter to the Rev. E. B. Pusey, D.D., on the Unfair Treatment of the Testimony of the Fathers concerning the Doctrine of the Real Presence, with a Refutation of that Doctrine. By the Rev. Dr. Harrison, Vicar of Fenwick, near Doncaster. London: The Religious Book Society, 28, Paternoster-row. Price 2s., neatly bound in cloth.

Copies of three letters of the Rev. C. Chiniquy, one on receiving a copy of Dr. Harrison's "Answer to Dr. Pusey's Challenge," another on receiving copies of his other works, and a third on receiving a copy of his letter to Dr. Pusey :—

National Club, Whitehall Gardens, January 31st, 1874.

Rev. John Harrison, D.D.

Rev. and dear Sir,—I have just passed the last two days, and very nearly the last two nights also, in reading your admirable answer to Dr. Pusey's challenge; and I cannot sufficiently thank you, not only for having so kindly sent it to me, but still more for your having given it to the Church of Christ. It is the most perfect, learned, unanswerable work which has ever been presented to the disciples of Christ on that important question. From the day that our Merciful Heavenly Father has opened my eyes to the errors of Popery, I have read a great number of books on that subject. But yours are as much above them as the Pyramids of Egypt are above the sands of the desert. God has evidently chosen you to give the deadly blow to the monstrous idolatry of the wafer god! Neither Dr. Pusey, nor Newman, nor any of that blind school of blind men, will ever attempt to answer you. No doubt they feel exceedingly confused now that with a giant hand you have demolished and pulverized their modern tower of Babel. The glittering sparkles of false lights which ignorance, prejudice, bigotry, and fanaticism had put on their heads, as a crown of glory, have for ever disappeared before the ocean of light which is coming on the horizon through your admirable book, just as the lights of the oil lamps of our streets disappear before the shining rays of the sun. Many times when studying the Holy Fathers I longed after the day when the good Master would call the blessed servant who would give to the world the innumerable testimonies of antiquity against the brutalizing dogma of transubstantiation. Now I feel happy to have had the privilege of having met that man in you. May the God of the Gospel bless you for the good you have done to His Church and in particular to me.—Yours for ever grateful,

C. CHINIQUY.

Second letter :—

London, May 14th, 1874.

Rev. John Harrison, D.D.

Rev. and dear Sir,—I have to leave the hospitable shores of England to-day. But will not do it before expressing to you again my admiration for what you have written to refute the errors of Popery and Puseyism on the Lord's Communion Sacrament. I read again the first volume of your answer this week; and more than ever I bless the providence of my God for having given you the intelligence and the science on that subject in such a measure as no modern writer has got them. Your unanswerable book was just what we wanted to-day to confound the insolence of the false teachers whom Satan has enrolled under his banners to bring the world back to the feet of the old idols of Egypt, Babylon, and Athens. For after all what is the wafer god of the Pope and of Pusey, if not a most contemptible divinity made with a piece of bread? But the idols must fall, and the Lord of Lords must reign. And you have been chosen by the God of Israel to put down the idols with a mighty hand. The modern Goliath must fall, now that the new David has smashed his head with the stone of the brook. I cannot sufficiently thank you for the precious gift you have sent me of all your books. In return for your gold treasure I have only a grain of sand to offer you, in my book "The Priest, the Woman, and the Confessional."* Please accept it as a feeble token of the respect and gratitude of your devoted brother in Christ,

C. CHINIQUY.

Third letter :—

Montreal, Canada, 24th Sept. 1877, 1430, Ste. Catherine-street.

Rev. John Harrison, D.D.

Very dear friend and Brother in Christ,—Your letter of the 20th of August is in my hands these last twelve days. I would not answer it before I read

* Published by W. T. Gibson, 12, Haymarket, London (2s. 6d.).

your most admirable new letter to Dr. Pusey. Thanks to God you have given the death blow to Puseyism. No! It will never recover from the deadly blow which you have administered to it in the last work. Though it is only a kind of resumé of your larger work, it is called perhaps to do more good than your larger one. The men of our days do not read large works; they are too lazy, or rather, with few exceptions, they are too frivolous to give their time to serious things. The numberless daily papers and magazines and reviews fill their days, and so glut their minds that they are almost frightened at the sight of a large book. But your immense research resumed into such a small compass is one of the most admirable and successful efforts of intelligence which I have seen. Your short letter to Pusey will be read by hundred thousands, I dare say by millions; and with the help of God will everywhere clear the dark clouds which centuries of ignorance and bad faith had accumulated over the horizon of the Christian world. I had told you that Pusey would never attempt to answer you. For that old fox is shrewd enough to understand that you have for ever taken away the mask of deception, ignorance, and bad faith behind which he was paving the way to Popery. You may be sure that he has read your books and your letter, and that he keenly feels his disgrace and his shame, though he is too wise to make it appear. You may rest assured that I will do all in my power to have your admirable works purchased and read everywhere on this Continent, where I shall have an opportunity to do it. I thank God for having chosen you to open the eyes of so many blind in reference to the words of our Saviour, "This is my body." It is my intention (D.V.) as soon as my new work, "Fifty years in the Church of Rome" will be finished, to translate a part of your work into French, if you will allow me, for the benefit of my poor countrymen who are worshipping the water god of Rome. I take the liberty of inserting my last letter to the Roman Catholic Bishop of Montreal.—Believe me, my dear Sir, your devoted brother in Christ,

C. CHINIQUY.

Dr. Harrison truly says: The testimony of the Fathers alleged by Dr. Pusey in proof of their belief of the real presence of Christ's body and blood in the consecrated elements is untrustworthy. He appeals for sympathy and help to those brethren who refuse to accept any testimony as decisive in regard to faith and practice except that of the Holy Scriptures, and who adhere to the Sixth Article of our Church. The Paschasian or Roman doctrine of the real presence was expunged from the English Church at the Reformation; but during the last quarter of a century a few leading ministers of the English Church have been very assiduous in their efforts to re-introduce the doctrine, and not without considerable success. Others, who have embraced the doctrine, have also adopted the rights and practices arising out of it. And it must be confessed that if the doctrine is right, the rights and ceremonies arising out of it cannot be wrong. Hitherto the attacks have been made on these, and the doctrine itself has not been assailed. It is true these superstitious acts have been pronounced to be illegal by the highest court of appeal in the Church of England, and although what is called the eastward position is tolerated, yet it is evacuated of those very things for which it was introduced at the first, and has been observed ever since. Subsequent to the promulgation of the Paschasian doctrine of the real presence in the ninth century, the sacrificial posture, now misnamed the eastward position—for it had no reference to any point of the compass—was gradually introduced to conceal the act of consecration from the gaze of the people, and to show that what the minister did was done before God rather than before the people. All this is fully shown in the

author's treatise on the *Eastward Position*. But what says the judgment of the Privy Council, "The minister must, in the opinion "of their lordships, stand so that he may in good faith enable the "communicants present, or the bulk of them, being properly placed, "to see if they wish it, the breaking of the bread and the performance of the other manual acts mentioned. He must not interpose "his body so as intentionally to defeat the object of the rubric, and "to prevent this result." One 'of the other manual acts mentioned' is, "And here he shall lay his hand upon all the bread," which is to be done while he says the words, "This is my body," which according to Dr. Pusey, as well as Roman Catholics, is the essential act of consecration. It is decided, then, that the "eastward position" is not to conceal the act of consecration from the communicants, but to admit of its being exposed to the gaze of all; and so far from favouring the notion that the minister is sacrificing as a priest before God, it rather shows that he is acting as a minister before his fellow-communicants. Let it be supposed that the Ritualists, contrary to their own declarations, will honestly obey the law as now decided, this would be no proof that they relinquish the Paschasian doctrine of the real presence. Dr. Pusey is the chief instrument in re-introducing the doctrine among the clergy of the Church of England; and although he believes the consecrated elements to be whole Christ, God and man, and teaches that Eucharistic sacrifice and adoration are involved therein, yet, strange as it may appear, in his ordinary ministrations, he neither performs the visible act of adoration, nor puts on the Eucharistic vestments, nor takes the sacrificial posture. Be it observed, then, that this doctrine of the real presence is by no means dependent upon certain superstitious acts and ceremonies which naturally arise out of it. To attack these, or even to repress them, is no refutation of the doctrine. The suitable point of attack is the foundation of the doctrine itself, and as this for the most part is Dr. Pusey's alleged testimony of the Fathers, an investigation of it is of great importance; for, although it is of no decisive authority with us, it is with Dr. Pusey and his school. If, then, that testimony, as collated by Dr. Pusey, is proved to be untrustworthy, and shown, when fully and fairly given, to be subversive of the doctrine for which it has been alleged, this vaunted foundation is destroyed. The author in his 'Answer to Dr. Pusey's Challenge,' is believed by his reviewers and other learned men, to have established both of those points. But as that work, consisting of nearly 1,100 pages, could not admit of a wide circulation, at the suggestion of friends he has determined to reproduce in a letter to Dr. Pusey, some of the more striking instances of his unfair treatment of the testimony of the Fathers, together with a few decisive proofs that they did not believe the doctrine which Dr. Pusey ascribes to them, and to send a copy of the letter to every minister of the English Church, of which Church there are more than 28,000 ministers. As this has involved very considerable expense, aid is earnestly solicited for this purpose.

Papal Hierarchy in Scotland.

THE Protestants of Scotland have strongly protested against this new Papal aggression on their ancient laws and Protestant Constitution. Besides the letters of the Secretary of the Protestant Educational Institute, and the eloquent exposition by Dr. Wylie, another publication has been issued, showing the ancient laws of Scotland against ultramontaniam before the period of the Reformation. This pamphlet is written by a late Member of Parliament, and should be widely circulated as containing important historical facts and references.* There have also been crowded and enthusiastic meetings in Greenock, Glasgow, and Edinburgh. Our space will only permit us to give the resolutions unanimously adopted at these meetings.

At the annual meeting of the Scottish Reformation Society, held in Edinburgh, on 11th March, the following was moved by the Rev. Dr. Kalley, and seconded by the Rev. Dr. Thomas Smith:—"That this meeting considers the establishment of a Papal hierarchy in Scotland, now resolved on, as a virtual introduction of a foreign temporal power into the country, a direct violation of the laws of the land, and, in so far as successful, ruinous to the best interest of society; and therefore resolves to use all legitimate means for diffusing information on the subject, with a view to warn the people of the dangers with which they are thus threatened."

At a public meeting at Greenock, on 11th March, the following was moved by the Rev. Dr. Wylie, and seconded by Mr. Lawrence Hill:—"That this meeting is of opinion that Popery, as now developed, is not a religion only, but also a scheme of temporal government, which, not content with equality, arrogates for its Pontiff supremacy over the rulers of all States, and for its code superiority over the laws of all nations; and that therefore it is the duty of every patriot and citizen to resist every attempt on the part of the Romish Church to introduce her government into our country." Moved by the Rev. James Kerr, and seconded by Mr. W. C. Maughan:—"That this meeting is of opinion that the establishment of a Popish hierarchy in Scotland may greatly conduce, in many ways, to the accomplishment of Rome's scheme of temporal subjugation; it will be the virtual institution of a separate nationality in Scotland, governed by a foreign authority and actuated by separate interests, and, as a measure of tolerance, it is quite uncalled for, inasmuch as Romanists at this hour enjoy in this country the fullest religious liberty." Moved by the Rev. Robert Gault and seconded by the Rev. W. Macaskill:—"That in the opinion of this

* "Papal Designs: Their Aspect, Social, Civil, and Political. An Appeal for Instant Action." Edinburgh: Mac'aren and Macniven, who, on receipt of sevenpence in stamps, will despatch a copy to any address in the Kingdom.

meeting the projected Popish hierarchy is a breach of our laws and a violation of solemn international treaties. It is therefore hereby resolved to use every means in our power to prevent the accomplishment of a measure involving principles revolutionary and disloyal, and which will lower the character of our country abroad, as much as it will disturb its order at home, and imperil that pure scriptural faith which has made Scotland pre-eminent among the countries of the Reformation."

At Glasgow, at a public meeting held on 12th March, it was moved by the Rev. Dr. Wylie, and seconded by Rev. Robert Wallace:—"That this meeting is of opinion that Popery, as now developed, is not a religion only, but also a scheme of temporal government which, not content with equality, arrogates for its Pontiff supremacy over the rulers of all States, and for its code superiority over the laws of all nations; and that, therefore, it is the duty of every patriot and citizen to resist every attempt on the part of the Romish Church to introduce her government into our country." Moved by the Rev. Dr. Begg, and seconded by Rev. Mr. Nairn:—"That this meeting is of opinion that the establishment of a Popish hierarchy in Scotland may greatly conduce in many ways to the accomplishment of Rome's scheme of temporal subjugation; it will be the virtual institution of a separate nationality in Scotland, governed by a foreign authority and actuated by separate interests: and as a measure of toleration, it is quite uncalled for, inasmuch as Romanists at this hour enjoy in this country the fullest religious liberty." Moved by the Rev. Hugh Hanna, and seconded by the Rev. Dr. Logan Aikman:—"That this meeting hereby resolves to use every means in its power to prevent the accomplishment of a measure involving principles revolutionary and disloyal, and which will lower the character of our country abroad, as much as it will disturb its order at home, and imperil that pure Scriptural faith which has made Scotland pre-eminent among the countries of the Reformation."

And at a public meeting in Edinburgh, on 18th March, it was moved by the Rev. Dr. Wylie and seconded by Rev. Mr. Bush:—"That the Papacy, being founded on a dogma which implies the plenitude of all power, spiritual and secular, and having now developed into what is, to a large extent, a temporal government which seeks to exercise domination over all other authority and rule, is in direct antagonism to the Royal prerogative of the Queen, and to our own rights and liberties as citizens." Moved by C. N. Newdegate, Esq., M.P., and seconded by Dr. Kalley:—"That the restoration of the Papal hierarchy in Scotland, being in plain contravention, not only of particular Acts of our Parliament, but also of the constitutional law of our country, disturbs the settlement of the Revolution and Union, and imperils therewith all the national rights and privileges guaranteed by these settlements; and that, whatever else is done, it is an urgent duty to make this fully known to all classes of the community." Moved by the Rev. Dr. Begg, and seconded by Professor Macklin:—"That Papacy being an unscriptural and idolatrous system, we are bound by regard to the honour of Christ

and love to the Gospel, to counteract the attempts it is now making to root itself more deeply in our country ; and while repudiating its arrogant claims to divide our land and exercise authority over all baptized persons in Scotland, to adopt all Scriptural means to expose the true nature and bearing of the Romish system." Moved by Mr. Harry A. Long, and seconded by Mr. Maugham :—" That the struggles of our patriots and the blood of our martyrs in past times, and the pre-eminent position our nation has thereby attained among Reformed Evangelical countries, give great and critical significance and solemnity to the part which Scotland shall act at this crisis ; and that this consideration ought to have special weight with all Christian parents and ministers of the Gospel."

Vaticanism in England.

It is a common fallacy to hold that the documents issuing from the Vatican have little or no effect upon affairs in England. This is a great mistake, and a curious illustration is afforded in a discussion going on in a Roman Catholic newspaper, the *Westminster Gazette*, as to the recognition of Board Schools. The following is an extract from a writer on the negative rights of the question :—" But the Pope is not only a teacher of the Church, and, in the exercise of that faculty infallible, but he is also the ruler and judge, or ordinary, of all, whether bishops, priests, or laymen, and in that character supreme. Mr. Chadwick will, I am sure, acknowledge the definitions contained in 'The first dogmatic constitution of the Church of Christ.' I beg of him to meditate over the following words, and to consider whether, even if the brief to the Archbishop of Freiburg is not an *ex cathedra* document, we are not bound to listen loyally and dutifully to the Pope, to obey him, and neither to approve of such schools as he condemns, nor to frequent them. Hence we teach and declare that . . . the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate ; to which all of whatever right or dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor . . . This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation."—9th March, 1878.

The Priest in Attendance and the New Confessional :

Words of Warning addressed to the Young. BY THE REV.

CANON JENKINS, RECTOR OF LYMINGE.*

MY DEAR FRIENDS,

Under the specious pretext of "Addresses to the Young," "Services for Men only"—and still more perilously, by general invitations to the young of both sexes to resort to a "Priest in Attendance" for "spiritual advice"—under the shelter moreover of guilds and fraternities bearing the names of the most sacred doctrines and symbols of our faith, the most insidious, and unhappily successful, attempts are being made to re-introduce among us the tribunal of the Confessional, that parent of the tribunal of the Inquisition, which made the yoke of mediæval Sacerdotalism the heaviest that was ever laid upon mankind. Suffer me then to utter a word of caution and to point out the perils to which you would expose yourselves by listening to such invitations, or by joining societies so foreign in their origin and constitution to the principles and the usages of our reformed church. The manner in which the interrogatories of this new Confessional cluster round the seventh commandment—the prominence which is given in the entire system to sins in regard to which the Gospel observes so holy a reticence, must itself be a ground of suspicion, and a note of warning. The very reduction of sins of impurity to language, the very attempt to give them a "local habitation and a name"—to make them painful realities instead of hideous phantoms, must result in making them the fuel of fresh sin, and in fanning the flame of a more dangerous temptation. Those who are continually led to look down a precipice may at last become so familiarized with its horrors as to become enamoured of them—nay, even to long at last to leap down into the abyss against which their imprudent guides are speciously warning, but not faithfully guarding them. The greatest of Jewish teachers observes that the sacred language is so pure in form as to be even destitute of words to express the subjects, which are now so boldly reduced to language, nay even minutely described and classified as though vice were a science and Christian virtue resulted from the comparative anatomy of the seven deadly sins. The reason assigned for this poverty of the sacred language, which to the advocates of the new confessional must indicate so fatal an imperfection, is this—"because it becomes us never to mention such subjects, or to give them proper designations, but to pass by them in silence." * And this reason is founded upon the very passage upon which St. Peter builds up the holiness of the

* Copies of this address in a separate form may be obtained from J. Riley, publisher, High-street, Folkestone.

† Maimonides, *Moreh Nevochim*: lib. iii. chap. viii.

Christian life, "Ye shall be a peculiar treasure unto me above all people, a kingdom of priest and a holy nation." (Exod. xix. 5, 6.—1 Pet. ii. 9.) St. Paul takes up this ancient teaching and anticipates (as it were) the words of the greatest doctor of Judaism, in his charge. "Let such things not be once named among you as becometh saints." (Eph. v. 8.) And hence arises his significant admonition not to meet such sins face to face, but to flee from them, (1 Cor. vi. 18.) while other sins he would have us meet boldly, and encounter with open resistance. (Heb. xii. 4. Eph. vi. 11, 12. James iv. 7.) For (as Aquinas observes on the first of these passages) "while other vices are overcome by resisting them, sins of impurity are rather conquered by flight than by resistance;" and Cardinal Cajetan adds this reason, "because they follow us up and creep upon us even through those very thoughts by which we endeavour to encounter them." Hence the Abbot Pynufius (A.D. 420) in reply to the enquiry of Cassian whether we ought to look back upon such sins in order to repent of them," said—"You ought on no account to recal the remembrance of them, but rather utterly to cast it out. For when you call back such sins to remembrance, even if no feeling of secret satisfaction should arise out of the retrospect, undoubtedly the contagion of former sins would corrupt the mind and exclude the fragrance of spiritual virtues. It becomes us then, whenever we are led back to such thoughts by pestilent recollection, abruptly to escape from their consideration. For it is impossible for the mind to dwell on good thoughts while the heart is thus turned to earthly and sensual ones. Wherefore we ought to see that we provoke one another to a laudable repentance, not by the poisonous remembrance of our past sins, but by the appetite for virtue and the desire after the kingdom of heaven."* This wise and holy teacher knew how easily the retrospect of sin might become that "longing lingering look behind" which is so naturally succeeded by the renewed desire, leading on to the renewed commission of the sins thus imprudently reviewed. He cites some instances of the danger to such a practice which had come under his own observation, and applies to it with singular force and significance the words of the Psalmist, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The new Confessional has indeed everything which at first sight "seemeth right unto man." It has been used by holy persons—it proposes very holy aims—but the "end thereof" is the suggestion to the innocent of sins they might have never known but through it—and the leading back of the depraved mind to the very scenes of its temptation and fall—a perilous and often fatal invitation.

The work of repentance is eminently a work of escape. It is a "fleeing for our life" in which we dare not "look back, neither stay in all the plain." We must look onward to the city of refuge towards which our steps are directed, even to Jesus, the author and

* Cassian. Collat. xx. cix.

finisher of our faith—who knows the secrets of our hearts, and needs not that we should testify of them—who alone can purify our hearts from every stain of sin,—for He alone can give the grace of repentance, who in giving satisfaction for the sins of the whole world has made the so-called satisfaction of penance a superfluous work, even if it be not an injury to the dignity and a denial of the perfection of His great atonement. But the advocates of the Confessional comparing the disease of sin with the outward diseases of the body, and the work of the priest to that of the physician allege that their system of enquiry is necessary for the treatment and cure of spiritual disease. We might well reply to them in the words of the ancient physician Mnesitheus, “It is the office of a “physician to guard health in the case of the healthy, and to cure “the diseases of the diseased—but health is preserved by similar “methods of treatment, and disease removed by its opposites.”* To preserve virtue we must guard it against the approaches of vice—to cure vice we must use only the remedy of virtue. Spiritual disease admits of no homœopathic remedies. We must not defile the waters of healing, or stain with human impurities the fountain opened for sin and for uncleanness. This the Confessional does most truly and most fatally, by reducing sin to a science, repentance to a formulary, confession to a catechism of vice, and absolution to a “curious art.” (Acts xix. 19.)

But, it will be said, what is the meaning of our own formularies when they invite the troubled in mind to confess their grief to a minister of Christ—when they permit the use of absolution in the case of a confirmed repentance? I reply—the invitation to the troubled in mind in our church remits them not to a “confessor” in the proper sense, for this could *only* be their own parish priest, the *proprius sacerdos* of the Roman Church, but to any godly minister of Christ’s word who has the skill and the judgment to apply the word of God to the penitent in every case, showing plainly that the so-called *sacramental* confession can here have no place. Nor is the object in our case less distinct from that of Rome than is the minister, for it is not “that by sacramental confession the penitent may obtain absolution,” but, “by the ministry of God’s word,” *i.e.*, the application of the general promises and conditions of God to every individual case. This is clearly seen by the comparison of this passage of our liturgy with contemporary Confessions of faith, and specially with the Württemberg Confession, presented to the Council of Trent in the very year that our Liturgy was put forth. This Confession retains the practice of private confession and absolution, as giving an “opportunity of instructing the more “ignorant in the doctrine of the Gospel on the remission of sins “by Christ, in order that *by hearing of the Gospel or absolution*, “faith may be conceived or confirmed,”† thus identifying *absolution* with the *ministry of God’s word* as our Liturgy did at the same period. Truly if “*Confession*” meant only a private reading of the Scripture and application of its promises to the penitent or

* ap. Stephan. Atheniens. in Galeni Therapeutica.

† Le Plat, Mon. Conc. Trid. tom. iv., p. 432

troubled in mind—if “*absolution*” meant no more than the declaration of God’s promise, and the testimony of his pardon made special and personal instead of general and congregational as in our public services, we should all be ready to recognize its beauty and utility, and the chair of the confessor would lose all its judicial terrors and all its inevitable dangers. But the healing would be too easy in such a case. The appeal to the great and good Physician would be found so effectual as to endanger the craft of the Confessional—a craft which “brings no small gain unto the craftsmen.” It may however still be asked, what does our Church mean in the form of absolution which she enjoins in her daily services—in her Communion office, and in that in the visitation of the sick? Properly speaking (as Lord Bacon affirms) “every kind of absolution supposes an obligation precedent—the one upon an excommunication which is religious and “primitive, the other upon a Confession and Penance which is “superstitious.” “The one,” he adds, “*is taken away*, and the other hath his proper case.”* But all these forms are in their true sense either declaratory or deprecatory—either general declarations of God’s mercy and deprecations of his judgment made after general and honest confessions and convictions of guilt, or made specially after some special declaration of a like kind. The direct form which occurs in the Visitation Service is of very modern origin, and was utterly unknown until the law of Auricular Confession was established in 1215, and was even then vigorously opposed by many of the greatest divines of that day as assuming for man a power which belongs to God alone. They affirmed that until the grace of God absolved the sinner, the absolution of a priest was vain—that God only can forgive sin, while man can merely testify and exhibit the Divine forgiveness. They affirmed that the lepers were cleansed before they even saw the priest, while the priest was only the witness after the fact. They maintain that to say “I absolve thee” was the right, not even of an apostle but of Christ alone—and that all that a priest can do is to say “*Sanet te Dominus*,” “May the Lord heal thee.” Even this form, therefore, whose retention in this exceptional case is an oversight to be regretted, must be interpreted by the declaratory and deprecatory forms of our public offices—by the collect which succeeds it—and according to the enlightened doctrine of those who first resisted it (one of the most eminent of whom was the celebrated Cardinal Hugo) instead of by that of Aquinas who so vainly defended it against their attacks, or that of Pope Innocent III., the founder of the Roman Confessional.*

Will any say that the work and ministry of the Church is rendered vain or superfluous because we hold that in this case she merely invokes the mercy of Christ and testifies his healing power? If we are charged with reducing the authority of the Church herein to a mere shadow, as some assert—we reply that the shadow is the

* Considerations for the better Establishment of the Church of England, p. 15, Ed. 1659.

† Aquinas. “*de formâ Absolutionis*,” Opusc. tom. II., p. 880. (Duaci, 1609.)

faithful proof and clear image of the substance which creates it, whose existence and reality it testifies. The office of the friends of the sick and suffering who brought them out to Peter "that at least his shadow passing by might overshadow some of them," was not a vain and superfluous one—even though they claimed not the healing virtue of Peter, and dared not assume his authority—nor will the office of the Church be less effectual or less glorious, if, while ascribing to Christ alone the absolving power she dares not claim, she brings her children, not into the mere shadow, but into the full light of their Redeemer, content to be herself but the shadow of his glory that she may bring them into the unapproachable light; content to be the witness rather than the worker, and remembering that to bear testimony to the power of Christ in the very least of his children is a higher office than to do the very mightiest works in his name which he will recognize not at last. Truly such a testimony will be too precious to us in the Day of Judgment to suffer us lightly to regard it in the day of grace.

Commending these words of anxious warning to all your consciences, and those consciences to the direction and guidance of "Him who is able to keep you from falling and to present you "faultless before the presence of his glory with exceeding joy,"

I remain, my dear friends,

Your devoted Servant,

ROBERT C. JENKINS.

Activity of Roman Catholic Priests.

WE extract the following from a letter of an intelligent correspondent to the Secretary of the Protestant Educational Institute:—
 "Priests are going into country villages, and when a convert is made they hold a drawing-room meeting at his house, with the Bible as a text-book, perverting the minds of the poor simple peasantry, who are invited to attend the meeting. I know of an instance in Yorkshire, and no one is bold enough to go and challenge him. I am told that there are many such priests, and that in the West-end of London many people give their drawing-rooms simply for the amusement of hearing what the priest will say. I need not say how dangerous is this movement, if no one come forward to give the challenge. It might become highly beneficial and create a good Protestant spirit in the country. The young men especially would be pleased with English energy to do battle with the priest, and no one can foretell the good that might ensue from such a course. If young gentlemen and young ladies were to take lessons, like those given by the Protestant Educational Institute at their own homes gathering into a Christian house for the purpose, I think they would delight in the prospect of pulling down the priest. Christian gentlemen should give information when they know of any priest who is holding a drawing-room meeting."

Growth of Church Property in Belgium.

THE small town of Lierre, near Antwerp, could in 1866, according to official returns, boast of five convents to a population of 15,000. Now, after a lapse of twelve years, the population has only increased by one thousand, and there are no fewer than nine convents, to which a tenth is about to be added. Lierre is one of those out-of-the-way, clean, lifeless Flemish towns, the atmosphere of which must be congenial to the recluse; therefore it is so specially privileged. The increasing number and wealth of conventual establishments throughout Belgium is a frequent subject of remark, and is to many a source of serious apprehension for the future. Whoever has been long resident in this country can remember, in whatever town he may have lived, the arrival at some time or other of a few sisters or a few monks, who established themselves in a modest, unpretending house, opened a school, or began visiting the sick, and little by little first one and then another adjoining property was annexed, until the convent attained its present imposing appearance; or else a chapel was built, with scarcely anything but the bare walls and the roughest and plainest furniture. The father confessors had soon a number of uneasy consciences to direct, offerings began to flow in, the painter, the sculptor, the carver found work, and the barn of yesterday becomes the richly decorated church of to-day. The parish clergy do not in their hearts court the arrival of these interlopers; if the nuns are helpers, the friars are rivals; but they are too well drilled to offer any opposition, and they suppress the sigh that rises as they watch the streams that used to swell their own river flowing into other channels. The immigration of nuns and friars from Germany, for whom a refuge had to be provided, will account to some extent for the multiplication of convents; but it must not be forgotten that during the long years of peace which have fallen to the lot of Belgium the population has been steadily increasing, and with it the wealth of the country, and the revival of religious fervour in one half of the people makes up for the indifference and hostility which are spreading through the other half. It has often been asked which is deserving of most serious consideration, the ground which Ultramontane doctrines are gaining on one hand, or on the other the prevalence of atheism, and of the new fashion of bringing up the rising generation without any religious principles at all.

Religious orders have no legal status in Belgium, and are incapable collectively of possessing real property. This difficulty has been overcome by the appointment of trustees, who figure in the

title-deeds and public registers as the owners, but have bound themselves to leave in their wills their share to such persons as may have been selected to replace them. The payment of succession duty is evaded, and thus, notwithstanding the laws framed expressly to abolish mortmain, it virtually exists wherever there is a convent. When property is bequeathed to a religious community great care has to be taken in the choice of its representative, who is generally a lawyer, monks and nuns being ineligible on account of their vow of poverty, for if it can be satisfactorily proved that he is only a man of straw acting for some convent, the will is sure to be upset and the property divided among the natural heirs. Law-suits are every now and then arising, where the family of some one who of his own free will, or acting under strong pressure, has in this way left all he had to a comparative stranger with no apparent claim to the liberality of the testator, to the detriment of needy relations, who know but cannot always prove into what hands the long-expected inheritance has passed. It is by such means that convents are amassing wealth to an extent which can only be surmised, for the data for calculation are wanting. Land and houses can be approximately valued, but what has been invested in stocks and shares it is impossible to ascertain. With parish churches the case is quite different. Their temporal affairs are managed by a *conseil de fabrique*, or vestry—a corporation whose acts are subject to the control of the civil power. Before the close of every year they prepare their budget, showing the probable expenditure and receipts for the following year, exclusive of the fees, which are the perquisite of the clergy. This is sent to the Communal Council for approval, thence to the Provincial Council, to the bishop of the diocese, and finally to the Minister of Justice. The same course is followed with the annual accounts, to which are annexed vouchers for every item, and the balance, if on the wrong side, has to be provided for. There never is a surplus; or, should there be any, it is not allowed to appear, and the amount is invested and kept out of sight. When a church has to be built, the plans and estimates go through the same ordeal, and when approved, the expense is shared between the vestry, the commune, the province, and the State, and these last three are bound to contribute their quota. It is perfectly legal to leave money or estate to a *conseil de fabrique*, subject to the authorization of Government, granted by *arrêté Royal*, which, as we have now a Roman Catholic Ministry, is easily obtained. It may be interesting to state for what purposes these benefactions are made. This information is to be obtained by looking over a file of the *Moniteur Belge*. The following is a list of *arrêtés Royaux* signed by the King during the month of January, authorizing the acceptance of legacies and donations by different churches:—

From François Dufief, curé to the church of Papiquies, a piece of land, on condition that the souls of seven persons mentioned in the deed be recommended to the prayers of the congregation every Sunday during the parochial mass, in perpetuity, and that seven anniversary masses be celebrated, one for each of the aforesaid,

every year in perpetuity, according to the use of the said church, and at the customary scale of fees.

Baron de Coulemont de Waterliet leaves to the Church of Capelle St. Ulric the sum of 50,000fr. for twelve anniversary masses, to be sung one every month, in perpetuity, for the repose of the soul of the Baron, his parents and his brothers.

Jean Lapocoe leaves directions to his heirs to have a low mass annually celebrated on the anniversary of his death.

Count Vanderstraeten-Ponthoz to the vestry of Spy, 10,000fr. towards the expense of building a new church there.

Virginie Brognion to the orphanage of Soignies about ten acres of land on condition of having four obits sung annually, in perpetuity, by three priests, at eight o'clock a.m.—Petitioned against by the heirs of the deceased.

Marie Dubrulle to the Hospice des Vieillards of Soignies, several pieces of land on condition of having two low masses celebrated for the souls of herself, her father, mother, stepmother, brothers, and sister.

J. André and J. V. Weekx make a donation to the Church of Baelen of 7,000fr. on condition of having twelve solemn masses a year celebrated in perpetuity on the first Friday of each month. An anniversary mass to be sung, with distribution of bread to the poor, in memory of Mlle. Van Mierde, the total cost not to exceed 100fr. An anniversary mass to be sung for P. Van Mierde and his wife; also four solemn anniversary masses for the same. Also to have the names of the aforesaid inscribed on the register of Sunday prayers in the Church of St. André.

Widow Bouillart leaves to the Church of St. Martin, at Hal, 1,600fr. to pay for twenty-five low masses, to be celebrated annually in perpetuity for the repose of her soul, and to the intention of her husband, her parents, and grandparents.

Widow Van Beveren makes a donation to the Church of Sempst of 6,000fr., the interest of which at 4 per cent. to be paid to her during her life, and after her death 48 choral masses to be celebrated in perpetuity, if possible always on a Friday, for the repose of her own and her husband's souls. For each mass 8fr. to be paid to the celebrant and 1fr. 50c. to the clerk.

Lastly, Charles Van Tieghem makes a donation of a mortgage yielding 420fr. a year for the celebration of as many masses as can be had for 400fr. for J. P. Van Tieghem, his wife, and their descendants. In case of the death of a member of the donor's family a certain number of masses are to be said exclusively for him or her during one year, according to the decision of the curé of the parish.

Thus, during one month, the Church has directly or indirectly been authorized to accept 85,000 francs capital and about 16 acres of land, and upwards of 150 masses have been added to the number already appointed to be said in perpetuity.—*Globe*.

Civil Liberty in Lower Canada.

THE course of public education established in Canada has been the means of opening the eyes of many Roman Catholics of the Lower Province to the oppressive principles of Ultramontaniam. But they have been undergoing a system of private and of public persecution from their priests. Protestant statesmen who have fought side by side with Roman Catholics at the hustings and in Parliament begin to see that they have gone too far, and that Ultramontaniam is a serious danger to the civil liberty of all classes. This has induced the well-known statesman, Sir A. T. Galt, to write a pamphlet upon the subject. It is composed chiefly of a letter which he addressed to the Hon. Mr. Robertson, then treasurer of Quebec, referring specially to the pastoral of Bishop Bourget, who wrote in the name of the Roman Catholic Hierarchy of Quebec. The following extract contains very important statements in regard to the subject, and which is of daily application in our home politics :—

I am much concerned to observe the attitude taken by the Ultramontane party, not only towards liberal Roman Catholics, but also towards us Protestants. I refer more immediately to the manifesto by the Roman Catholic Bishop of Montreal, but remotely, though not less directly, to the ecclesiastical pressure which has been put upon the press of the country, and the claim advanced, with ever increasing arrogance, to the right of the Roman Catholic Church and its hierarchy to control and direct the scope of political action and public law within the province of Quebec, treating it as their own peculiar domain, and regarding us as strangers and aliens, holding no status of our own, but simply tolerated in their midst.

These pretensions we could afford to view with indifference if they were only those of a few ambitious priests ; but, unfortunately, the Vatican Decrees have announced, as the future policy of the Church of Rome, the complete subordination of all the members of that communion to the control and direction of the Pope. And the celebrated Syllabus sufficiently discloses the design that the regulation of faith and morals is to be extended to embrace the whole field of human thought and action.

What we have to dread is the action of the formidable Church party, after it has brought into harmony with itself all the members of its own Church—all those of French Canadian origin. Our turn will then come, and, having under their control the whole machinery of legislative and executive power, the rights we enjoy and the safeguards we possess will be, one by one, attacked, until our position will be so intolerable as to induce us to become, as their organs even already term us, *aliens or strangers* ; or force on us such a physical contest as must be most deplorable.

The legislation of last Session at Quebec, on the school question, placing that of Roman Catholics wholly under the control of the Clergy, was not re-assuring, — but the repeated and arrogant interference of Bishops and Clergy in elections has seemed to me to threaten the civil rights of all, both Catholic and Protestants, and to require united and vigorous efforts to repress it. There is no question of religious faith involved,—let anyone worship God as his conscience dictates ; but the Clergy, whether Protestant or

Catholic, must be forbidden to interfere with secular affairs in any other character than as ordinary citizens. It is repugnant to all proper feelings that the tremendous weapons of religious anathema should be lightly used in mere secular warfare, or that the hold over the human conscience entrusted to the Minister of God should be exercised for any other purposes than those of piety and moral purity. Nor can it be believed that such a severe and cruel pressure is put upon the consciences of our Roman Catholic fellow subjects for the paltry object of securing the ephemeral triumph of a temporary political party. The conclusion is inevitable, from the nature of the means employed, that a deep laid plan exists for the complete subjugation of Lower Canada to Ecclesiastical rule, with the view of extending the same baneful influence, hereafter, to the whole Dominion. In this view the importance of early and stern opposition to the schemes now being gradually disclosed becomes the duty of all good citizens, be they Catholics or Protestants. The Pastoral Letter of Monseigneur Bishop Bourget, dated 1st February, 1876, among many other extraordinary statements, contains the following, extracted from the translation in the *Montreal Herald* :—

WHAT MUST BE DONE IN ORDER NOT TO FOLLOW A FALSE ROUTE.

In passing through these bad times, and living in these days of scandals, attach yourself with all your heart to the practical rules which we trace out for you in the presence of God and with the sole object of securing your greatest good: 1st.—Hear Jesus Christ in hearing the Church. To this end penetrate the sacred oracles, which fell from the mouth of the Divine Master, "He who hears you hears Me; he who does not hear the Church, let him be a heathen or a publican." Now, here is how we must put this rule into practice. Each one of you can and ought to say in the interior of his soul, I hear my Curé; my Curé hears the Bishop; the Bishop hears the Pope; and the Pope hears our Lord Jesus Christ, who aids with His Holy Spirit to render them infallible on the teaching and government of His Church. With this rule so sure I cannot be led astray, and I am certain of marching in the way of justice and of truth. 2nd.—Bear a religious respect to all your pastors, fearing that in despising them you incur that terrible anathema, pronounced by our Lord, "He who despises you despises Me;" Oh! what words: To despise Jesus Christ in despising His priest! They are worthy of attention and deserve to be seriously considered. As it has just been observed, he who hears the priest hears the Bishop, and he who hears the Bishop hears the Pope, and he who hears the Pope hears Jesus Christ. He hears then all the clergy whose chief is Jesus Christ. In the same way, he who despises the priest despises the Bishop, he who despises the Bishop despises the Pope, and he who despises the Pope despises Jesus Christ. He despises, then, all the clergy whose chief is Jesus Christ. After all which has been reproduced above of the instructions given by the Pope and the Bishops against Catholic Liberalism, it is evident that the priests in their instructions regarding this detestable error, scrupulously attach themselves to the principles which are dictated to them by their pastors. It is then all the clergy who thus speak through the mouth of their members. Thus to despise this organ of the clergy is to despise Jesus who made them His ambassadors. It is to despise the Eternal Father, who sent Jesus Christ, His only Son, into the world, to teach and to save it. But how must we consider him, who, upon the hustings, be it at the polls, upon the platform, or in papers, dares to prefer insults to the person and to the character of the priest, to despise, or make his words and his conduct to be despised, in order to take away from him, if it be possible, all the estimation and the consideration which he enjoys among the people, and how ought he to be treated? We invoke to reply to it, the authority of the Holy See, against which it is not permissible for any one to reply and to make an attack. For about three years, the Holy Congregation of the Propaganda, charged with apostolic superintendence over this country has been informed that certain papers allowed themselves to publish insults to the ecclesiastical

authorities. The prefect of this holy congregation was constrained to write to the Bishops of this Province to impress upon them the necessity of doing all in their power to cause an end to be put to these unhappy discussions which could only secure the triumph of Protestants. His Eminence recommended in his letter the Bishops to compel, if it were necessary, those who were guilty in this particular, to submit to this injunction by forbidding the faithful to read their papers. "Curent (Episcopi) ne hujusmodi contentiones per ephemerides et libellos a catholicis exercentur, utque eos qui in hoc deliquerent coercere, et si opus fuerit earumdem edhemeridum lectionem fidelibus prohibere non omittant." (Rescript of 23rd March, 1873.)

We publish here with this rule of conduct, and we order all those who have charge of souls to exactly conform themselves to it. By refusing admission to the Sacrament to all those who read or efficaciously encourage the newspapers in which they take to task or cover with insults the shepherds of souls, because they oppose the dissemination of erroneous principles, reproved by the Sovereign Pontiff or by the early fathers, charged by Jesus Christ to teach all people those holy doctrines which are placed in the bosom of the Church. Especially must the Sacraments be refused to those editors who write such insults, and to those who employ them to edit the newspapers of which they are proprietors.

Sir Alexander Galt justly observes :—

The foregoing extracts point with, unfortunately, too direct an aim at the absolute subjugation of the Liberal Catholics, under threats for disobedience which one is amazed to see fulminated in the nineteenth century. It would appear that unless complete abasement of mind and body, absolute subordination of the State to the Church is yielded, the recusants are to be thrust forth as heretics from the Catholic fold. The religious question I have no intention to discuss; but the foregoing dogmas laid down by the Bishop affect the political rights which I enjoy, and is therefore open to criticism. It is not consistent with the good government, the peace, and the prosperity of the country, that any portion of our population should be held in such bondage; and though, as a Protestant, it does not reach me, still as a citizen my rights are impugned, and my civil liberty impaired. Our constitution provides for government by the majority;—if that majority be elected in obedience to the dictum of the hierarchy, what possible hope will there be for a Protestant minority to preserve their dearest interests? *

Short Notices of Books.

A Millennial State, and the Events immediately preceding it. By J. R. London: Nisbet and Co.

A short but interesting exposition of Scripture, after a prayerful study of the subject during several years. It contains also a very solemn warning to those who may be living without Christ, to flee to Him from the wrath to come, as "no created being can stand before the High and Holy One that inhabiteth eternity, in his own righteousness."

*The pamphlet from which the foregoing has been extracted has been published by D. Bentley and Co., 864, Notre Dame-street, Montreal.

The Morning Star; or, where was the Protestant Religion before Luther? A Treatise repudiating the Errors of Popery, by Rev. JOHN WELSH (son-in-law of John Knox), with a sketch of the *Life and Times of John Welsh*, by Rev. J. M. Porteous, D.D. London: Nisbet and Co., and W. T. Gibson, 12, Haymarket, S.W.

Dr. Porteous has given a short but interesting narrative of the Life of Welsh, one of the well-known martyrs of Scotland, along with Welsh's famous treatise exposing the cardinal errors of Rome. This treatise has become rare and almost forgotten; but the errors of Rome exposed by Welsh, being rampant in the present day, a republication of the sound and scriptural arguments of Welsh are as important and fresh in our day as in the times of the Reformation. It is an interesting fact that the present representative of America in London is a lineal descendant of the Scotch Reformer. Our readers will find this volume a most interesting and important work. The following extract of Welsh's views on the sin of idolatry, and there is no system of idolatry more heinous than that of Rome, will afford an illustration of the author's views and doctrine:—

"What sin is comparable to idolatry? Or what iniquity hath been ever so severely punished as idolatry? A sin that is immediately against God, against Christ, and against His glory. A sin that made 24,000 of the Lord's own chosen inheritance to fall in the wilderness, on account of the golden calf, and Baal-Peal (Exodus xxxii. 28; Numbers xxv. 8). A sin that provoked the Lord in such a high measure that it made Him deliver His own people, whom He had planted in that Land of Promise, and to whom He had sworn to be their God, over into the hands of their enemies round about them (Judges ii. 16), so that whithersoever they went, the hand of the Lord was sore against them. A sin that rent the kingdom of David asunder (1 Kings xi. 6, 11), and made ten parts of it to be given to Jeroboam the son of Nebat, suppose the person was called Jedediah, the beloved of the Lord (2 Samuel xii. 25), and the promise was made unto him, that his house and throne should stand for ever (2 Samuel vii. 13). And finally, a sin that first moved the Lord to put away Israel from before his face; and caused their land to vomit them out, without all hope ever to return again; and then made His wrath so hot against Judah (2 Chronicles xxxvi. 16; 2 Kings xxv. 10); till there was no remedy, but the temple, the king's house, and the houses of all the nobles, were burned with fire; the king's sons first slain before his eyes, then his own eyes put out, himself bound with chains of steel, and he and his people carried captives to Babylon, where they remained for the space of seventy years. Are not these things fallen forth as examples to us? And are they not written for our instruction, as the apostle saith (1 Cor. x. 9), upon whom the ends of the world are fallen?

MASS THE GREATEST IDOLATRY.

And is not the abomination of Babylon (Rev. xvii. 4), their idolatrous Mass, as great abomination in the eyes of the Lord as Milcom the abomination of the Ammonites (1 Kings xi. 5)? Is it less idolatry to worship a golden calf, the gods of Egypt, or a graven sheep Ashtaroth, the gods of Sidonians (Exodus xxxii. 4; 1 Kings xi. 5; Judges ii. 13), than to worship a bit of bread, made of wheat, ground in the mill, baked in the oven, conjured and erected up by an idolatrous priest, which is the God of Babylon, the Church of Rome? Is there any more Godhead in the one than in the other? Hath their idol of the Mass, any more life, feeling, or moving power than the idols of Egypt and Sidon had? And doth not the Church of Rome give as great, yes, rather greater worship and religion to their round bread than Judah or Israel gave to their golden calf, or to Ashtaroth the graven sheep; for they worship it as their Creator and Redeemer? And as the worship of the golden calf is called the worship of devils in Moses' song (Deuteronomy xxxii. 17), so the idolatry of the Church of Rome, whereof their round bread is their Mass, is one of the principal, is called the worship of devils (Rev. ix. 20) by the voice

that came from the four horns of the golden altar. For what church or kingdom under heaven is there to be found, which, in the time of the blast of the sixth trumpet, when that fearful army of the Turks were loosed to overrun Christendom, worshipped idols of gold and silver, of brass, of wood, and of stone, but the Church of Rome? And if the worship of God by images, as Israel did in the golden calf, which is the breaking of the second commandment, be called the worship of devils; shall not the worship of a false creator and redeemer, as they do in their Mass, which is not only the breaking of the first commandment, but also the treading under foot of the Son of God in the Gospel, be most justly called the worship of devils?

Thoughts on Dying Daily. By the Rev. CHARLES GIRDLESTONE, M.A., late Rector of Kingswinford. London: Hamilton, Adams and Co.

Our much respected and learned author has given the result of his long experience, as a minister of the Everlasting Gospel, on a subject which is peculiarly important to the Christian in these days of suffering and trial. To live, and work, as dying daily, ought to be the constant condition of the Christian. But, alas! the trials and toils of the day are apt to put such thoughts in the background. Mr. Girdlestone goes to the root of the matter, and shows that the proper frame of mind is to be found in the perfect assurance that we are in *Christ*, and that, as members of His body, we live and die. This short treatise will give much comfort and instruction even to the advanced and experienced Christian. We have perused it with pleasure, and most cordially recommend it to the attention of our readers.

Plain Words to Ritualists on their Way to Rome. No. 1. The Cambridge Chamber of Darkness. By C. S. London: Morrish, 20, Paternoster-row; Cambridge: Burton, Downing-street.

Conversation by a Christian friend, pointing out the errors and idolatrous practices of the members of the "Confraternity of the Blessed Sacrament." The books of this Ritualistic Conspiracy are in the hands of the rising ministry, who are drawn away into the Chamber of Idolatry, or, as the author says, into the "Chamber of Darkness." The tractate is well written, and earnestly and scripturally exposes this attempt to transform the Church of England into the Church of Rome, or, as the Reformers call it, "a synagogue of Satan."

Maude; or, the Anglican Sister of Mercy. Edited by Miss WHATELY. New edition. London: Hatchards. Price 1s.; cloth, 1s. 6d.

This striking and truthful exposure of "Sisterhoods" was first published twenty years ago. It is a record of facts from the personal experience of a friend of Miss Whately's, which cannot be called in question. Since that time, these foreign parasites have grown and multiplied, inducing many to go to Rome, or leading "silly women" into self-righteousness and Romish error. Hence the importance of the present edition, which is in such a form and at such a price as can be circulated among the masses of the people. Miss Whately truly says, in this new edition, "Sisterhood

involves two false unscriptural principles. First, implicit obedience to irresponsible human beings, under the cloak of obedience to God; and, secondly, the notion that a life set apart for either contemplation or works of charity, is more truly dedicated to God, than a life in the midst of the home and domestic ties He has given us. Wherever these principles, either or both of them, are allowed to creep in, be the institution in question Romanist, Anglican, or Protestant, there will be a root of evil at work, which, unchecked, will mar the purest and noblest efforts of benevolence." This view is amply confirmed throughout all the ages of Christendom; and it becomes every Englishman, for the sake of his home and of Christianity, to use every effort to arrest and abolish all such organizations.

Thoughts and Experiences of a Charity Organizationist. By J. HORNSBY WRIGHT, Esq., with an Introduction by the Rev. E. H. Carr, A.M. London: William Hunt and Co., 12, Paternoster-row. Post 8vo, cloth, 3s. 6d.

Mr. Wright is a well-known Christian philanthropist in the west end of London. He has acted as one of the honorary secretaries of the St. Marylebone Charity Organization Committee for many years, and has in this volume given his experience of his labours during the past quarter of a century. His narrative gives a singular and graphic illustration of the inventions of the human mind to impose upon the wealthy and charitable. The feeling that predominates on perusing his various categories of fraud and imposition is partly a desire to steel up oneself against all charity, in case he should be doing wrong, and partly a consciousness that the "heart is deceitful above all things, and desperately wicked." The object of the work is, however, to regulate acts of charity, and to convince Christians that these acts must be on scriptural principles, such as are enunciated by Mr. Carr in his admirable preface, and such as have been demonstrated by the celebrated Dr. Chalmers. This cannot be achieved by single individuals, but by a committee of men and women, animated by a love to Christ and His poor, and having an experience of the world and the innumerable ways by which rogues and impostors manage to circumvent the charitable. Mr. Wright's work deserves very careful study by philanthropists, parochial councils, clergymen, and other committees engaged in evangelical work among the poor. We fully endorse the opinion that the basis of true charity is in scriptural principles, regulated by unceasing vigilance and Christian wisdom, which can be carried out in large cities or districts only by organization.

The Pilgrim's Progress and Holy War, by JOHN BUNYAN, with 24 coloured plates and 200 fine wood engravings, with notes by the Rev. Dr. Maguire, Rector of St Olave's, Southwark. London: Cassell Petter and Galpin.

Messrs. Cassell are issuing from their prolific press another of those works which are famous in all lands in all Christian homes.

Besides the coloured plates and engravings, this edition, in parts at 8½d. each, is enriched with terse and useful notes by the well-known and able rector, Dr. Maguire. Heads of families ought to encourage their children and domestic servants to subscribe for such works, and no better prizes can be found for Sabbath schools, than the present beautiful edition of the "Pilgrim's Progress."

A Key to the Anti-Transubstantiation View of the Words used at the Institution of the Lord's Supper, with Remarks on the Controversy in General, on the Words "Altar" and "Priest." By the Rev. F. E. J. VALPY, M.A., late Rector of Gaveston. Second edition. London: Hatchards.

Mr. Valpy has given an elaborate and exhaustive exposition of the sixth chapter of St. John, vindicating the true Protestant doctrine, and exposing the arguments of the Church of Rome. He supports his position by discussing also the meaning of the words "altar" and "priest." The whole is an able and satisfactory contribution to Protestantism, and we rejoice to see that it has reached a second edition. We extract from its pages the following striking parallelism of the description of idolatry by Isaiah (xliv. 10, &c.) with that of the Church of Rome on the Mass:—

"The workmen, they are of men. The smith with the tongs worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms. The carpenter stretcheth out his rule: he worketh it out with his line, he fitteth it out with planes, and worketh it with the compass, and maketh it after the figure of a man, that it may remain in the house. He heweth him down cedars, and taketh the cypress, and the ash, and the rain doth nourish it. Then shall it be for a man to burn: For he will take thereof to warm himself; yea, he kindleth it and baketh bread: yea he maketh a god and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, and the residue thereof he maketh a god, his graven image; he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god. And none considereth, neither is there knowledge to say, I have burned part of it in the fire, yea, I have also baked bread on the coals thereof, I have roasted flesh and eaten it: shall I make the residue an abomination? Shall I fall down to the stock of a tree? He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

"The workmen, they are of men. The farmer sows wheat, it grows, it ripens, it is reaped; and it is prepared for the mill; then it is ground by the miller, and sifted with a sieve. With part thereof the fowls are fed; another part is taken by the baker and baked in the oven, and is eaten at table in the house. Another part thereof is taken by the priest and laid on a table; he handles it and crosses it; he pronounces over it a few words, when immediately it is changed into the supreme Jehovah: The priest falleth down before it, and prays to it, and says, Deliver me, for thou art my God. And none considereth, neither is there knowledge to say, The wheat has been sifted: yea, bread has been baked with it on the coals; part of it has been eaten by fowls, and, part of it at the tables of men: Shall I make the residue an abomination? shall I fall down to it and worship it? He feedeth on ashes: a deceived hearth hath turned him aside, that he cannot deliver his soul and say, Is there not a lie in my right hand?"

NOW READY, PART I.

NEW DEMY QUARTO EDITION, PRICE 8½d.

CASSELL'S ILLUSTRATED BUNYAN,

WITH NOTES

BY THE REV. ROBERT MAGUIRE, D.D., RECTOR OF
ST. OLAVE'S, SOUTHWARK, AND

COLOURED PLATES.

“MORE than HALF A MILLION COPIES have been sold of the various Editions of the PILGRIM'S PROGRESS published by MESSRS. CASSELL PETTER & GALPIN, whilst of their SUPERBLY ILLUSTRATED Edition it has been said that ‘CERTAINLY IT WOULD BE DIFFICULT TO PRODUCE ANYTHING MORE BEAUTIFUL THAN THESE ILLUSTRATIONS.’

“In behalf of such a book it is fitting that no expense should be spared in producing new editions of it from time to time, with all the accessories of attraction with which the progress of Art enables the Publishers to invest it.”

“It is under this influence that the Publishers feel that the time has arrived when COLOURED PLATES should be added to the attractions of their beautifully illustrated Edition, and that the Work itself should be printed upon a QUARTO PAGE; that the superb illustrations, upon which so much praise has been bestowed, should receive the most imposing setting possible, and that this most sumptuous Edition of the glorious dreamer may also be placed within the reach of all.”—

Extract from Prospectus.

CASSELL PETTER & GALPIN, Ludgate Hill, London, E.C.,
and all Booksellers.

New Edition, with additional Chapters, price 2s. 6d., cloth,

The Priest, the Woman, and the Confessional.

BY PERE CHINIQUY.

CONTENTS.

- CHAPTER I.—The struggle before the surrender of womanly self-respect in the Confessional.
CHAPTER II.—Auricular Confession a deep pit of perdition for the priest.
CHAPTER III.—The Confessional is the modern Sodom.
CHAPTER IV.—How the vow of calibacy of the priest is made easy by Auricular Confession.
CHAPTER V.—The highly educated and refined woman in the Confessional.—What becomes of her after unconditional surrender.—Her irreparable ruin.
CHAPTER VI.—Auricular Confession destroys all the sacred ties of marriage and human society.
CHAPTER VII.—Should Auricular Confession be tolerated among civilized nations?
CHAPTER VIII.—Does Auricular Confession bring peace to the soul?
CHAPTER IX.—The dogma of Auricular Confession a sacrilegious imposture.
CHAPTER X.—God compels the Church of Rome to confess the abominations of Auricular Confession.
CHAPTER XI.—Some of the matters on which the priest of Rome must question his penitents.

OPINIONS OF THE PRESS.

" He bears witness to the voice of Nature, when he writes: 'More than once I have seen women fainting in the Confessional box,' who afterwards told him 'that the necessity of speaking to an unmarried man on certain things on which the most common laws of decency ought to have ever sealed their lips, had almost killed them.' He adds, not hundreds, but thousands of times, I have heard from the dying lips of girls, as well as of married women, the awful words, 'I am lost for ever; all my past confessions and communions have been so many sacrileges. I have never dared to answer correctly the questions of my Confessor. Shame has sealed my lips and damned my soul,'" &c.—*Cambridge Express*.

" Pere Chiniquy, in his remarkable volume, gives details of such effects, as narrated by the victims of the practice, and we can only say that we are amazed that any community not judiciously blinded to its own interest can tolerate the institution a day longer among them."—*The Lowestoft News*.

" The author knows his subject perfectly, and has treated it with a skill that could be looked for only from such a man as Father Chiniquy.—*Paisley and Renfrewshire Gazette*.

"After a long and varied experience in the priesthood of the Roman Catholic Church, Father Chiniquy, forced by the awful nature of the evils associated with his office to leave the Church with which he had been associated, now comes forward to give the public generally some idea of what those evils are, and in the work before us he deals at considerable length with the subject of the Confessional. What he has to say is truly of the most appalling character, and doubtless, it is well that English fathers and husbands should know the tendencies of the Confessional system."—*Rock*.

"It is a remarkable work. It gives such an insight into the enormities of the Confessional as has never, perhaps, been given before. The writer speaks from his own experience and personal knowledge as a Roman Catholic priest."—*The Christian Standard*.

" The writer, who is well qualified for the task he has undertaken, exposes in strong language the iniquities which flow from the Confessional, showing its pernicious effect upon the souls of women and young girls, and giving instances from his own experience and knowledge, which the reader would be inclined to doubt, were they not vouched for by one who has had abundant opportunities of proving the truth of what he writes."—*Glasgow News*.

" Painful and horrible are words too weak to express the things which he relates—things enough to rouse the stones to cry out against a system which brings forth such apples of Sodom and deadly poison to the Church, the family, society, and the soul."—*The Record*.

"This is a very extraordinary volume."—*Portsmouth Times and Naval Gazette*.

"Suitable books, pamphlets, &c., should be plentiful now as autumn leaves, and among the first we recommend the judicious distribution of the late work of Pere Chiniquy on that master-piece of Satanic policy—the Confessional."—*The London Sun*.

"The work before us is brief, easily understood, and, we should say, abundantly convincing."—*Greenock Telegraph*.

"In its pages will be found ample evidence of the danger of the Confessional."—*Free and St. James' Chronicle*.

"Mr. Chiniquy is eminently qualified, both by experience and reading, to state what the Confessional really is; and we hesitate not to say that he has produced one of the most thrilling books with which we are acquainted."—*Coleraine Chronicle*.

LONDON: PUBLISHED BY W. T. GIBSON, 12, HAYMARKET;
AND THROUGH ALL BOOKSELLERS.

Just published, price 6s., beautifully bound in cloth, bevelled boards.

FROM THE CURATE TO THE CONVENT.

"I have read this work. It consists of about 424 pages crown 8vo. It describes the workings and tendencies of Ritualism in England, and the efforts which are made to bring the country under the sway of Rome. The whole narrative is founded on facts, and is written in a most interesting style. Some of the chapters are thrilling in their incidents. It will prove a very valuable book to mothers and daughters to warn them against Ritualism, and to show them the true doctrines of Scripture. The work, I am convinced, will become very popular, and for the sake of truth ought to be made widely known by every Protestant in the land."—THE REV. G. R. BADENACH.

"This comely volume is intended to open the eyes of Englishmen to the Romanising influence of the High Church, and to the wiles of the Jesuits, who are using the Establishment for their own ends."—REV. C. H. SPURGEON IN "SWORD AND TROWEL."

"In this work the natural, logical, and most mischievous results of the practice of the confessional in our Church are portrayed with fidelity and power."—THE STANDARD.

"The book is the product of a master mind, and ought to be in every Protestant family, as well as in the school or parochial library of every parish. We cannot speak of the work in too high terms."—GOSPEL MAGAZINE.

"The author has given a most interesting and thrilling narrative; and while error is pointed out, the truth as it is in Jesus, and the fundamental doctrines of Protestantism, are clearly stated; and we anticipate from its interesting style, and the beautiful manner in which it is got up, that it will become a very popular work in the Christian home. The Protestant Educational Institute think so highly of the work as to adopt it as one of their book prizes."—THE FIRESIDE.

LONDON: HAUGHTON AND CO., 10, PATERNOSTER ROW.

Ritualism, Romanism, and the English Reformation:

By the late William Edward Jelf, B.D.,

Sometime Censor of Christ Church; Bampton Lecturer 1867; Whitehall Preacher 1846.

LONDON: LONGMANS, GREEN AND CO.

REVERENCE:

A SERMON PREACHED AT HOLY TRINITY CHURCH, FOLKESTONE,

ON SUNDAY, 30TH MAY, 1877,

By Rev. Charles J. Taylor, M.A., Vicar.

HENRY S. KING AND CO., LONDON.

Price Sixpence.

ROMAN ECCLESIASTICAL FORGERIES:

A Lecture, by Anglicanus.

LIVERPOOL: GILBERT G. WALMSLEY. LONDON: HAMILTON, ADAMS AND CO.

Price Fourpence.

THE HISTORY OF THE CONFESSIONAL

AND THE

SO-CALLED "SACRAMENT OF PENANCE."

A LECTURE

DELIVERED AT THE TOWN HALL, FOLKESTONE, ON FRIDAY, SEPT. 7TH, 1877,

By Robert C. Jenkins, M.A.,

Vicar of Lyvinge, and Hon. Canon of Canterbury.

Published by J. RILEY, Folkestone. Price 3d., by post 3½d.; twelve copies, 8s.

THE "PRIEST IN ATTENDANCE" & THE NEW CONFESSIONAL:

A WORD OF WARNING ADDRESS TO THE YOUNG.

By Robert C. Jenkins, M.A.,

VICAR OF LYMINGE, AND CANON OF CANTERBURY.

PUBLISHED BY J. RILEY, HIGH STREET, FOLKESTONE.

IMPORTANT WORKS ON POPERY
OF
REV. R. P. BLAKENEY, D.D.

VICAR OF BRIDLINGTON, YORKSHIRE.

THESE valuable Works may now be obtained at the undernoted Prices, at the Offices of the PROTESTANT EDUCATIONAL INSTITUTE, 12, Haymarket, London, S.W. Post-office Orders or Cheques to be made payable to W. T. GIBSON.

PROTESTANT CATECHISM:

Or, Popery Refuted and Protestantism Established by the Word of God.

Sixty-eighth Thousand. 72 pages, demy 12mo, at 2d. per copy; carriage by post of Three Copies, 2d.

MANUAL OF THE ROMISH CONTROVERSY.

Being a Complete Refutation of the Creed of Pius IV.

New Edition, with Synopsis, Encyclical Letter, &c. Thirteenth Thousand. 310 pages, demy 12mo, cloth, 1s.; carriage by post of One Copy, 3d.

POPERY IN ITS SOCIAL ASPECT.

Being a Complete Exposure of the Immorality and Intolerance of Romanism.

Sixth Thousand. 396 pages, demy 12mo, cloth, 1s.; carriage by post of One Copy, 3d.

SCRIPTURE QUILTS.

6 PATCHES post free 12 stamps. 12 PATCHES post free 24 stamps. READY MADE OR PATCHES TO MAKE THE SAME.

[DESIGNED BY THE LATE ROBERT MIMPRISS.]

All information from his Honorary Assistant and Administrator to the Estate for his bedridden Widow.

FRANCIS WHITEHEAD, CRAYFORD, KENT.

NOW READY,

NEW TRACTS AND LEAFLETS.

No. 1.—N. S. TRACTS.

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

By THE REV. JAMES GARDNER, M.A., M.D.

Price 1d. each; or 50, 2s. 6d.

No. 1.—N. S. LEAFLETS.

PRINCIPLES OF THE REFORMATION.

By THE LATE WILLIAM EDWARD JELF, B.D.

Price 1s. per 100.

PROTESTANT EDUCATIONAL INSTITUTE, 12, HAYMARKET, LONDON, S.W.